Millennial Star

Britain's Beauty

Vol. 103, No. 31 Thursday, July 31, 1941

POETRY

IT SHOWS IN YOUR FACE

You don't have to tell how you live each day;
You don't have to say if you work or you play;
A tried, true barometer serves in the place,
However you live, it will show in your face.
The false, the deceit that you bear in your heart
Will not stay inside where it first got a start;
For sinew and blood are a thin veil of lace—
What you wear in your heart, you wear in your face.
If your life is unselfish, if for others you live,
For not what you get, but how much you can give;
If you live close to God in His infinite grace—
You don't have to tell it, it shows in your face.

—Anonymous.

THOUGHT FOR THE WEEK:

A little hell is good for you, if it is not home made.

—Nephi Jensen.

THE LATTER-DAY SAINTS'

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JAMES P. HILL
Editor—Publisher

149 Nightingale Lane, London, S.W.12 Telephone BATtersea 4510

Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

★

EDITORIAL

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THIS WEEK'S COVER

PEACEFUL scene somewhere in the Mother country. In spite of times troublous that would becloud our happier activities and in spite of the devastation that have been wrought upon small portions of some cities and towns, England still has her beauty, and nature in all her Summer glory can still be enjoyed.

"The earth is the Lord's and the fulness thereof."

What Hast Thou Done ?

By Elder Paul C. Child

OF the events recorded in early scripture, few seem to continue more prominently in the thoughts and affairs of men than the relationships of Cain with his brother Abel and with the Lord. It is quite probable that no other events so intimately affect our present social relationships as do the consequences following Cain's actions. We read in Genesis Chapter 4, Verses 8, 9 and 10:

"And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

"And the Lord said unto Cain, 'Where is Abel, thy brother?' And he (Cain) said 'I know not: Am I my brother's keeper?' And He (God) said, 'What hast thou done? The voice of thy brother's blood crieth unto me from the ground.' "

It is evident that the refusal of Cain to answer the Lord's questions did not in any way withhold a definite knowledge of his deeds from the Lord. Undoubtedly the voice of Abel's blood as it cried from the ground gave forth the incriminating evidence which prompted the pronounced judgment of God upon Cain.

SEVERE JUDGMENT

It is plain that the stifling of life is an act which calls forth the most severe of God's judgments. Cain thought to hide his offences from the Lord, first by outright falsehood, then by a question designed to mislead and divert the Lord from direct questioning. He had previously had conversation with the Lord; following the offering of his sacrifice. The Lord had taught Adam and Eve that they should offer the firstlings of their flocks unto Him; and that this type of offering was required because it was in similitude of the Sacrifice of the Only Begotten of the Father and that it was to be accompanied by repentance. Adam had taught these things to his sons and daughters, but Cain preferred to not accept them. Instead he listened to to the voice of Satan and loved Satan more than he loved God. His offering was made in accordance with Satan's suggestion, rather than after the pattern given by the Lord. It was not made in either the substance or the spirit required. This, then, is the reason that his offering was not acceptable.

That there is no substitute for righteousness is a truth too many people learn much too late in life. All too frequently, man, in the exercise of his free agency, turns his back to the light and walks in the shadows. With almost unbelievable swiftness they encircle him with ever increasing powers of darkness. In this condition he goes groping along, stumbling here and there, falling deeper into the pit of error which he digs for himself.

BEFORE TOO LATE

Unless the voice of conscience, or the voice of friends, or the voice of God can reach him and, as a strong arm, draw him back, there is little hope. Truly such a one would do well to

consider before it is too late, the searching question of the Lord, "What hast thou done?"

That the act of stifling life, thereby resulting in the blood of the victims crying from the ground unto God for judgment against those who have harmed them, is not confined to actual slayings is evident from other scripture. The Book of Mormon contains much valuable information in this regard. The Prophet Nephi in speaking of conditions which would exist in our day said: "Yea, and there shall be many which shall say: Eat, drink and be merry, for tomorrow we die; and it shall be well with us. And there shall also be many which shall say: Eat, drink and be merry: nevertheless fear God—he will justify in committing a little sin; Yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbour; there is no harm in this; and do all these things for tomorrow we die, and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the Kingdom of God.

"Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord, and their works shall be in the dark.

"And the blood of the saints shall cry from the ground against them."—II Nephi 28: 7-10.

WICKEDNESS RAMPANT

From this scripture we can see that there is a definite awfulness in teaching or preaching false doctrines;—doctrines which are vain and foolish in the sight of God. God is not without the witness of the voice of the blood of the saints against those who thus would withhold the fuller and more complete life from their brethren. It is significant to note from a more complete reading of the scripture referred to; that in all cases, both individuals and groups are drawn away from the right by the promise of personal gain and dominion over their fellowman.

Because of pride, and because of false teachers, and false doctrines, wickedness and abominations become rampant in the land. Indeed as the prophet envisioned our conditions he was led to exclaim: "O the wise, and the learned; and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and pervert the right way of the Lord, wo, wo, wo, be unto them, saith the Lord God Almighty, for they shall be thrust down to hell."—II Nephi 28: 15.

Wisdom, knowledge, and wealth present an array of tremendous power. It is not enough that the mind be a storehouse, it should also be a workshop from which will be released such high and noble conceptions of life and aids to right living as will benefit mankind. Likewise, riches, when employed to do good, become as life giving waters poured from a great stream upon a thirsting land. But when any of these are used to satisfy pride and vain ambitions or to exercise unrighteous control and dominion, then, indeed, those who thus misuse them merit the condemnation of Deity. The question of the Lord, "What hast thou done?" might well be considered by all such as applying to them.

ANOTHER TRUTH

Another truth in point may be taken from the Book of Mormon. It pertains to secret combinations organized to get power and gain. It declares that whatsoever nation shall uphold such secret combinations to get power and gain until they spread over the nation, that that nation shall be destroyed; for the Lord will not suffer that the blood of the saints, which shall be shed by them, shall always cry unto Him from the ground for vengeance upon them, and yet He avenge them not. —Book of Mormon, Ether 8: 22.

Herein we find that not only individuals, but nations also, when called into accounting for their activities by that portentious question, "What hast thou done?" will not be able to hide their misdeeds or malicious activities from the Lord; that in their case, also, the convicting evidence will come from the ground.

We have lived to see the wrecking of many nations by these secret organizations and combinations which have been set up to deliver them into the hands of the master plotters.

Another scripture pertinent to this discussion is the Parable of the Tares, Matthew Chapter 13, Verses 24-30:

"The Kingdom of Heaven is likened unto a man which sowed good seed in his field:

"But while men slept, his enemy came and sowed tares among the wheat, and went his way.

TARES TO BE BURNED

"But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

"So the servants of the householder came and said unto him; 'Sir, didst thou not sow good seed in thy field? From whence then hath it tares?'

"He said unto them, 'An enemy hath done this.' The servants said unto him, 'Wilt thou then that we go and gather them up?'

"But he said, 'Nay, lest while ye gather up the tares, ye root up also the wheat with them.

" 'Let both grow, together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them into bundles to burn them: but gather the wheat into my barn.' "

We are not left to ourselves for an interpretation of this parable for the Lord informs us that "He that soweth the good seeds is the Son of Man. The field is the world; and the good seed are the children of the Kingdom; but the tares are the children of the wicked one."

THOSE WHO SLEPT

The enemy that sowed them is the devil; the harvest is the end of this world. The angels are the harvesters and will gather out of the Kingdom of the Lord all things which offend and are to be cast out.

(Continued on page 496)

On Being Bald

By Roe Fulkerson

As published in "Cumorah's Southern Messenger," Organ of the Church in South Africa

(With slight Alterations by the Editor)

I **AM bald-headed.**

I mention the fact because many of you have never seen me, and those of you who have, may not have noticed.

The southern hemisphere of my head grows large crops of hair in such profusion that my whiskers must be harvested every morning, but up around the arctic and north temperate zones the soil must be alkaline, or maybe it is just stony ground.

I have to have what little hair I grow barbered just the same as a normal human being. One of my friends who saw me in a barber's chair suggested that I should have a reduction in price because of the small amount of work involved. The barber insisted that I really should pay extra because of the research work he had to do in finding it.

Some one told me of a little girl who said she had been spanked as far back as she could remember. I have been bald as far back as I can remember.

Now I want it distinctly understood that I am not the least bit sensitive about being bald. Believe it or not, I was not pretty even before I was bald, so baldness has in no way injured my personal pulchritude.

But I have been bald for so long that I am quite unconscious of being so. Even as I stand in front of the mirror shaving every morning, I am not at all conscious that I am bald. It seems to me quite the natural way for a man to look.

The only time I am ever conscious of being bald, of being different from other men, is when some kidding friend makes ribald comments on my lack of hair. I am never conscious of my baldness except when someone refers to it.

Now if I were sensitive about this defect, if I were one of those fellows who lets 6d. worth of long hair grow on one side of his head and then combs it carefully, albeit thinly, over 10s. worth of bald head in an attempt to hide it, or if I were one of those fellows who pays several pounds for a toupee in a vain endeavour to hide his bald spot, it would hurt my feelings every time the matter was referred to.

To my mind, there is only one more unfortunate piece of thoughtlessness than to refer to some defect in a man to his face, and that is to do the same thing to his back.

We are divided into two great classes, tearer downers and builder uppers. The builder upper is the type of man who gives every man credit for his every good point in both appearance and action, and thus in his generosity pulls himself up to the other fellow's high level.

The tearer downer, realizing the other man's superiority, tries to pull down to his own low level by criticism of his looks, his actions or his motives.

The point I am trying to make is shown in two men's comments on a mutual friend. "Bill is a great guy and a hard working Kiwanian, isn't he?" "Yes, but isn't it too bad that he smokes that stinking pipe everywhere he goes!"

That's an actual conversation I heard within a week. One man had focussed his attention on the high qualities of the man in question, while the other, feeling his own inferiority, focussed on the man's one defect.

One man was praising the spicy sweetness of the doughnut, while the other man was complaining about the hole in the middle of it.

But, as usual, I am wandering away from the point I was trying to make.

A man with a wooden leg is comparatively unconscious of his handicap unless some thoughtless person asks him how he lost his leg. The man with a bad scar on his face is quite unconcious of his belmish unless some man with more curiosity than good judgment asks him how he happened to get it.

There are a lot of people in the world who are sensitive about such things. They writhe mentally because of some abnormality, and although they may laugh it off or be nonchalant, that is only a smoke screen they throw out to avoid showing how much it does hurt.

In this same category is the extremely short man whose name is Tom, and who, because of his short stature is called the diminutive "Tommy." There are the extremely fat men who are sarcastically called "Skinny" or "Jumbo." There are the men with sorrel tops who are called "Red" by their cronies. There are the men of different race or religion who are reminded that they are a bit different by some reference to their racial or religious peculiarities.

Day after day, men and women are having their feelings hurt by thoughtless friends in matters of this kind when there is no need for it.

Twice in my life I have heard a conversation which made me want to go right over and shake a man's hand. Once was when a very pretty girl referred to a purple birthmark she had just over her right eyebrow. The man to whom she mentioned it said, "I have never noticed it before." Another time was when a man referred to a missing index finger on his right hand, and a friend said exactly the same thing, "Why, I had never noticed it!"

Liars, both of them. Beloved, delightful, thoughtful liars! Oh, if the world had just a few more such liars. It is not only better to lie a little than to suffer much, but it is much better to lie a little than to have some other fellow suffer much!

Remember that I am not responsible for being bald. If I had had my rathers, I would have had a great shock of snow white hair. I am in no way to blame for being bald, as I did nothing to cause it. There is nothing I can do about it, for all

(Continued on page 490)

Danger Signals

By Sister Eda Longbone
Of the London District

A SHORT while ago I had occasion to enter, by train, a town that the preceding evening had been heavily bombed, and the area through which I passed before entering the station showed many evidences of this. I noticed that the train was going very slowly and frequently stopped for short periods. Looking out of the carriage window I saw that the reason for this was that it was being halted by a series of red lights (danger signals) which were being waved for the benefit of the engine driver, who, aware of the difficulties ahead, was constantly on the look-out for them.

I wondered what would happen if our driver were not so alert on such a dangerous and full-of-pitfalls track, and, thinking how full of people the train was, my mind went further as I realised that, should he be negligent of his duty, how wide would spread the misery and pain—the result of an accident. Not only would people on the train be killed or maimed, but so many others would be drawn into the net of suffering—wives, husbands, children and friends; but on this occasion all that pain and sorrow were averted, because our engine driver was ON THE WATCH AND OBEDIENT TO THE DANGER SIGNALS. I saw him as I left the train—he was smiling happily and contentedly—his train was in the station safely, and all was well.

Now, let us think a moment. We are travelling along a track, the "track of life." Our destination? The Celestial City —we are going Home. Like the material track my train was travelling, our "Track of Life" is full of pitfalls caused by the enemy of mankind, and unless we are constantly on the watch for the little red "danger singals," we shall come to grief—and mark you this, when a child of God falls into a pitfall, he not only injures himself, but others too: how many we cannot tell.

Failing to grasp an opportunity to preach the Gospel is a pitfall, as are slothfulness, neglecting to attend meetings, not paying one's tithing, indifference to another's need, failing to pray, back-biting and tittle-tattling, and so many others that we know so well. Let us be on the watch constantly, like good engine drivers, for these pitfalls, and when the little red light shows, warning us to stop, let us pull up a moment and pause till the danger is past, and then proceed. You know, we cannot fail to see the little red lights if we are watching for them —the Scriptures abound in them. "Judge not"; "Pray oft"; "Honour thy father and mother," etc. "Search the Scriptures," say the prophets, for in them ye will find wisdom to avoid the pitfalls along the track of life. "Hearken unto my voice," saith the Lord, and "Seek ye out of the best books, words of wisdom." These are but a minute few of the danger signals contained in our Holy books. As we travel, reading, they warn us in sharp question: "Are you safe—or not?" If you are, carry on, if not, ask God to clear the track.

Nature, too, does her part in producing danger signals. The

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EDITORIAL

Those Who Are Chosen

THOSE who have taken upon themselves the name of Christ have a great responsibility in maintaining His organization and furthering His work upon the earth. The Master has said, "For Behold, this in my work and my glory—to bring to pass the immortality and eternal life of man."—Pearl of Great Price, Moses 1: 39. The accomplishment of this great purpose requires the devoted service of all who will accept His call. Not only must we strive to live the law ourselves, but we must be active in enlisting others in His service. The Lord has need of every one of us, each according to his own endowments.

Too often when a call to serve comes to us we disparage our own abilities, refusing to trust the inspiration and judgment of those appointed over us. Sensitive to our human weaknesses and shortcomings, and conscious of our limitations, we would deprive the great Church organiation of our strengths and gifts.

An important lesson is to be learned from a study of the calling of Christ's first apostles. They were men with human imperfections and many limitations. The Master recognized these, but He saw beyond them to the great strengths which could be utilized in the building of the Kingdom of God upon the earth. Scripture records:

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

"And he saith unto them, Follow me, and I will make you fishers of men.

"And they straightway left their nets, and followed him.

"And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother . . . and he called them.

"And they immediately left the ship and their father and followed him.

. . . . . .

"And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of the custom: and he saith unto him, Follow me, And he arose and followed him."

Thus, so simply, is recorded the calling and response of these men to the greatest work ever given to men.

Books have been written explaining the qualifications of these men for their work; their probable reactions to their call and their preparations for the work have received much

speculation. Men have pondered over why these certain ones were selected, who oftimes stumbled on their way to greatness —who learned the hard way. Yet with all the writing, with all the surmise, we come back to this simple account: The Saviour bid them, "Follow me," and they arose and "followed him."

How well these men succeeded in their callings is borne out by scripture. Peter, despite his impulsive nature, grew to such stature as to become the head of Christ's earth organization. Matthew, a hated publican, has given to the world a record of Christ's ministry that has directed the lives of millions. John, referred to as the Son of Thunder because of the force of his wrath, is today universally accepted as "John, the beloved."

Had these apostles stopped to count all the reasons why they were unfitted for their callings, how would the work have gone on? Christ had need of all the strengths they possessed. Despite their weaknesses and limitations, He called them to lend their strengths to His work. But after they "followed Him," it became their responsibility to conquer their weaknesses and develop additional strengths that they might be fitted to labour in His vineyard.

Had Peter said, "I am so impulsive—there are many better qualified than I," how great would have been the loss to both the Church and to Peter himself. Had Matthew said, "But Master, think, I am a publican and the Jews hate me," or had he said, "I have a prosperous business, and if I leave it now I will lose all," even we today would have suffered great loss.

The Lord's call, "Follow Me," comes to us in this day as truly as it came to His early disciples. True, He does not call us directly, as He did in their day, but He calls us through His appointed agents here on earth. His work must go on. Its progress depends upon the strength we lend it. Needing our strengths, He is tolerant of our weaknesses. Each of us is called to a particular work because of some strength we possess that can forward that work. It is our responsibility to accept His calls, to grow in His service to such stature that our weaknesses and our limitations will not impede the progress of His work. We must not be so sensitive to our shortcomings that we fail to recognise and magnify our strengths. As we magnify our strengths, our weaknesses will become submerged.

In response to their callings, the Apostles manifested a willingness to follow, to learn by being with the Master and by doing His bidding. Thus, they became qualified for their work, and their efforts brought the blessings needed to carry it on to fruition. So we today may measure to the stature expected of us in our callings, remembering always the words of the Master:

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit."

—From the Relief Society Magazine.

sun, the rain, the fields and flowers, and the never-ending cycle of seasons; the love that is still with us, demonstrated in parents for children and in deeds we witness day by day: these can be little danger lights among the traffic. When we doubt a bit things come home to us with such force that we take warning and realise that we might be off the track a bit.

Jesus Christ, in Mark's Gospel, says: "And what I say unto you, I say unto all, WATCH!"

If we do follow this advice, we shall one day smile contentedly and happily—safely in the station of the Celestial Kingdom.

★

SUBSCRIPTIONS ARE MOUNTING WEEK BY WEEK AND THE EFFORTS OF THOSE WHO ARE HELPING US ARE APPRECIATED. THAT SECOND BRONZE STAR IS ANXIOUSLY AWAITING REMOVAL FROM ITS PRESENT CONFINES. AT WHOSE INSTANCE WILL IT BE?

★

The Restoration

Spread wide the message true,
Tell forth the story,
God from the Heavens anew
Came down in glory!

Kneeling in earnest prayer
Joseph Smith, a boy—
Darkness and black despair,
—Power to destroy!

Pillar of light above
Brighter than solar ray—
Father and Son in love
Came to earth that day.

"This is my lovèd Son,
Hear Him," the Father said—
When spake that Holy One
Gone were doubt and dread.

"Which of the sects is right?
Which shall I join?"—
"Corrupt are they in My sight;
Their teachings not Mine."

"Join ye to none of them.
Far from Me their heart;
Their doctrine is of men—
Thine's a better part."

Tale told and oft-times scorned
By the learned and wise,
Prophecy mocked and spurned
Message e'er despised.

Proclaim the message clear,
Tell forth the Story!
Christ's reign on earth is near,
He'll come in Glory.

—Norman Dunn.

★

ON BEING BALD

(Continued from page 486)

the barbers who ever tried to sell me hair tonic were bald themselves.

What is true of me is true of those who are a bit different and are sensitive about it. They can't help the defect; they are not to blame, and ninety-nine times out of a hundred there is nothing they can do about it.

I would not be writing all this if I did not know that Latter-day Saints are the kindest men and women in the world. I am not suggesting for a second that there are any tearer downers in a church organization which believes "Men are that they might have joy." I am just trying to remind you that we all get careless now and then, like I did one time when I called Ann "a big Swede." That was when I got the scar on the side of my head!

—From "The Kiwanis Magazine," by permission of the author.

For The Young Folk

FOR YOU TO LEARN

Smile Awhile!
And when you smile another smiles,
And soon there's miles and miles of smiles,
And life's worth while because you smile.

A LITTLE TALE

JULIE FINDS THE KEY TO HAPPINESS

EVERYTHING went wrong for Julie that morning, she forgot to get up when her mother called her, and got into trouble for being late for breakfast. In her confusion at the table she accidentally upset a cup of cocoa over the cloth. Naturally her mother corrected her for her clumsiness, and this made her feel quite cross with the world in general.

Walking on her way to school she thought of all the things which had happened, and by the time she met her classmates she was feeling very cross, and a horrid frown clouded her face.

"Hello, Julie!" called Dorothy, her best friend, but Julie was feeling so cross she did not answer, so Dorothy kept away from her all morning, and she had no one to play with her at playtime. In class she was so busy with her own cross thoughts that she was inattentive to her lessons, and was given extra homework to do.

When Julie arrived home at lunch time her mother guessed what was wrong, and repeated to her young daughter the verse which you will find printed at the top of this page.

"Did you try smiling this morning?" she asked.

Poor Julie had to reply that she had been feeling so cross she just couldn't smile.

"All you have to do then," said her mother, "is to stop being cross, and then you will find it easy to smile."

Julie still looked a little doubtful, so her mother continued—"Now, then! just put it to the test this afternoon, go out and smile at everybody you know and see what happens."

If you should meet a girl today, and she is always smiling at everybody, it will probably be Julie, for she did what her mother suggested and she is loved by all the people she meets.—E. M. B.

BIBLE QUIZ.

1. How many books are there in the Bible?
2. Who was "A man of sorrow and acquainted with grief"?
3. Which baby boy in the Bible was hidden in the bulrushes by his mother, to save him from death?
4. Which commandment tells us to love our mother and father?
5. Which character in the Bible is supposed to have possessed the greatest wisdom?
6. Who was said to have the greatest patience?
7. Where did Cain go after he slew his brother Abel?
8. Who cried in the wilderness, "Repent and be baptised."
9. Why does the rainbow appear in the sky?

ANSWERS WILL BE GIVEN NEXT WEEK.

M.I.A.

Public Address

"THY SPEECH BETRAYETH THEE"

Lesson Four

PREPARING THE SPEECH

(Continued)

(Being partly a review of points previously given)

Effective Speaking:

Aim—To give the fundamentals of effective speaking and to develop effective speech in members by practical class work. The aim of speech is to convey thought clearly, interestingly and effectively.

Clearness is a matter of simplicity of form:

I. Gathering material.
   a. Select and limit subject (vital, appropriate, timely).
   b. Finding material (self, friends, books).
   c. Taking notes.

II. Arranging material.
   a. Inventory of material.
   b. Continuity (according to purpose).
   c. Outlining.
      1. Have outline of topic statement. Introduction.
      2. Points of outline. Main discussion.
      3. Conclusion.

III. Presenting material.
   a. Form.
      Unity.
      Emphasis.
      Coherence.
   b. Treatment—brief, simple, exact (word, idea, form).
   c. Manner.
      1. Individual.
      2. Appropriate.
      3. Communicative.

Interestingness is a matter of personality:

I. Thought (point of view) personal.
II. Language—style.
III. Voice—time, power, quality, pitch.

Effectiveness is a matter of psychological technique:

I. Purpose and appeal.
   a. Clearness—reason.
   b. Impressiveness—emotion.
   c. Convincingness—will.
   d. Entertainment—imagination.

II. Delivery.
   a. Poise.
   b. Directness.
   c. Sincerity.

III. Platform Etiquette.
   a. Recognition.
   b. Visible activity.
      1. Walk.
      2. Gesture.
      3. Manner and mannerisms.
   c. Attitude to audience.
      1. Friendly.
      2. Tactful
      3. Enthusiastic.

The use of the Story in Public Address:

One of the most important uses to which the story may be applied is the fitting into the public address:

1. To make clear a definite point.
2. To attract attention.
3. To lend colour and variety.
4. To give ease and poise to the speaker.
5. To harmonize with human life.

(Continued on page 494)

Birmingham District Conference Report

THE Conference was held in our Handsworth Chapel on Saturday and Sunday, July 12th and 13th. The proceedings began with a Welcome Social on the Saturday at 5.30 p.m., and a light programme was enjoyed by all present. Union Meeting followed at 6.30 p.m., when statistical comparative reports of all the Branches of the District were given by Branch Presidents or Counsellors. Improvement was reported in tithing, fast offerings and attendance for the first six months of 1941 as compared with 1940. District Supervisors reported their respective organizations showing improvements on 1940. President A. K. Anastasiou commended all the Presidencies and Officers for the splendid efforts they have put forth in building up the Birmingham District, and discussed, at some length, various problems and principles of the Gospel, urging all present to go forward with renewed strength, and a promise of blessings and reward.

A baptismal service was held on Conference Sunday at 9.0 a.m., when three children of the members were baptised. A Presidency Meeting was held from 10.0 to 11.0 a.m., devoted to discussion of District problems.

The morning session commenced at 11.0 a.m., conducted by District President Norman Dunn. After the opening exercises, the Genealogical Supervisor, Elder John B. Ward, gave an address on the subject of Genealogy. A thirty minute programme by Sunday School members, was conducted by the Sunday School Superintendent, Brother Clarence G. Linnett, on the theme, "The Fulness of Times." Lady Missionary Sister Molly Smith spoke on "Baptism of Authority." Lady Missionary Sister Agnes Gillespie spoke on "The Gospel of the Kingdom." Sacred music was furnished by the Soloist, Sister Ruth Blower, and the Kidderminster Choir. Attendance 139.

The second session began at 2.0 p.m., conducted by Elder George E. Hunter, First Counsellor in the District Presidency. Upon conclusion of the opening exercises, Elder William S. J. Yates, Second Counsellor, presented the General, Mission and District Authorities, which, upon the show of hands, received unanimous vote in the affirmative. Lady Missionary Sister Emma Wynn spoke upon "Dark Ages Before the Restoration." Mission Secretary Sister V. G. Thomas spoke briefly upon her missionary experiences and bore her testimony. President A. K. Anastasiou addressed the congregation upon the commandments of the Lord revealed in these the latter days for the salvation of all mankind and especially of Latter-day Saints, stressing the law of Tithing as a law of Consecration and Inheritance which every faithful member will be entitled to in the Land of Zion. A duet was rendered by President A. K. and Sister Marie W. Anastasiou. The session separated into two groups—Priesthood and Relief Society—under the direction of President and Sister Anastasiou, respectively. Six brethren were ordained in the Priesthood and three were set apart as full time Missionaries. Sixty-five men attended the Priesthood Meeting, the time being devoted to answering questions and problems. A very fine spirit prevailed. The Relief Society meeting devoted the time to receiving reports from the Relief Society Presidents and talks were given on the subject of Love—the theme of the Relief Society Conference meetings throughout the mission. Attendance 158.

The final session of the Conference commenced at 5.30 p.m., conducted by Second Counsellor Elder William St. John Yates. Upon conclusion of the opening exercises, sung with great uplift, District President Norman Dunn of the Birmingham District spoke upon the progress of the Birmingham District, presenting some faith promoting incidents and finally counselling the Saints to be faithful to the principles of the Gospel. The Kidderminster Choir rendered "The Holy City." Elder Melvin W. Dunn of the "Millennial Star" Office related some of his missionary experiences and stressed the futility of being a member of the Church and remaining inactive. A sacred solo, "In the Garden," was rendered by President A. K. Anastasiou, who was followed by Sister Marie W. Anastasiou, whose subject was "Love and Reminiscences of War Experiences in London." Sister M. Hunter rendered a sacred solo, and was finally followed by President A. K. Anastasiou, who spoke on the theme of the Conference, "The Fulness of Times," and presented the Dispensation of the former days and the coming of the new and better world in the Dispensation of the Fulness of Times. Attendance 162.

Sister Muriel Hunter was the music conductor and Elder Melvin W. Dunn the organist at all sessions of the Conference.

After the Union Meeting on Saturday and between the Sunday sessions, altogether 44 members were set apart under the hands of Mission and District Presidencies as Home Missionaries. Four full time Missionaries were set apart by President A. K. Anastasiou. Through the efforts of the Branch Presidency and the Priesthood, the Handsworth Chapel was beautifully re-decorated inside and substantial repairs carried out on the exterior. Over £32:0:0 was contributed by the members. The Mission Presidency have agreed to contribute an equal sum. A very fine spirit prevailed through all the sessions and this annual Conference will long be remembered for the amount of activity and accomplishment, and above all the unity and love that was manifested. —A. K. A.

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SCOTTISH DISTRICT CONFERENCE SCHEDULED

Scottish District Conference will be held in Hall, Sunday next, August 3rd. Sessions will be held under the direction of Acting Mission President A. K. Anastasiou at 11 a.m., 2.30 p.m. and 5.30 p.m.

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PUBLIC ADDRESS

(Continued from page 492)

Speaking to Large Audiences:

In order to speak to a large audience in a big place, it is unnecessary to shout or speak in an unnatural, high-pitched voice. If one has breath control, giving richness and volume. resonance, articulation, enunciation. pronunciation and speaks a little more slowly, he may be heard distinctly by the average large audience unless acoustics of the building are poor. Remember the voice has a long way to go; therefore, it must take some time for a sound to reach the far end of the buliding.

Practice:

"Practice makes perfect"—the old adage may be applied to all speech, unless one is practising the wrong thing. One should first of all be sure of his ground and then he should go over and over it, either before an audience or an imaginary one.

Note to Class Leader: This discussion may be a general review of Speech preparation. Question class as to method members will pursue in preparing to give a speech—outline, presentation, mechanics. Require class members to take notes.

Assignment: Have two eight minute speeches given on suitable topics.

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PERSONALS

SOPER—The baby daughter of Brother and Sister Soper was blessed in the Bury Chapel on Sunday, 6th July, 1941, and given the name of Heather Dawn Soper. She was born on 7th August, 1940.

SMITH—A son was born to Sister Lily Smith of Birmingham on June 21st, 1941, at the home of Sister Annie Parkes, and was blessed by Elder Leslie W. Dunn, and given the name of Roy Anthony Smith on July 6th, 1941.

DEATH

BAKER—The tragic death of Brother William Lloyd Baker, aged 24 years, took place on June 18th. Brother Baker was serving in His Majesty's Forces. Whilst testing a motor cycle he accidentally collided with a tree and was killed instantly. The funeral was conducted at Gresford Cemetery, Wales, on June 21st, 1941.

Brother Baker had been an active member in the Manchester Branch Sunday School for many years, and held the position of Second Counsellor in the Branch Presidency. He was a very willing worker, popular, and loved by all with whom he associated.

DISTRICT ACTIVITIES.

Birmingham

"Home" was the subject of a very original Relief Society Conference which was held on Sunday, June 29th, in the Handsworth Chapel. Sister A. Rees, Relief Society President presided over the meeting, and Sister Florence B. Dunn was in attendance. Four officers of the Relief Society each took one letter of the word "Home" and spoke upon it in acrostic form. Quite a good effect was produced by the word "Home" being printed in blue and gold and erected in the front of the room. Thirty-seven people were in attendance.

Hull

For the purpose of starting a Missionary Fund in the District, the Relief Society held a social in the Hull Branch Hall. The programme was directed by Sister Amelia May Ransom, Relief Society President, assisted by Lady Missionaries Violet Clough and Marjorie Germany, resulting in a very enjoyable evening.

London

Another District Priesthood Convention was held in the North London Chapel on Saturday, July 19th, and was conducted by the District Presidency. Addresses were given by Elders Geo. F. Poole, James R. Cunningham and A. James Willmott on "My Responsibilities as a Priesthood Bearer," "The Power of the Priesthood" and "'Priesthood'—A Brotherhood," respectively. Half an hour was given over to discussion, during which time the brethren present had the opportunity to ask questions and make suggestions for the betterment of the meetings. All the twenty-two brethren present expressed their desire to hold these meetings more often. Brother Walter Harold Downs was ordained an Elder by Elder Geo. F. Poole.

At a baptismal service held in the South London Chapel, Sunday July 13th, Marlene Fay Ianson Morris and Roberta Mary Sarah Morris were baptised by Elder Harry Dyson, and were confirmed by Elder Wm. O. Chipping and Elder Wm. Harry Dyson, respectively. The following addresses were given: "Baptism," by Elder James P. Hill, "The Gift of the Holy Ghost," by Elder A. James Willmott, and "The Need of Instructing our Children in the Gospel," by Sister Doris F. Peacock.

Brighton Branch held a Pioneer Day programme on Sunday, 20th July. Suitable hymns were sung, and readings on the Life of Brigham Young were presented. Missionary Elder Lawrence T. Moore assisted in the commemoration.

Norwich

At a baptismal service held in the Norwich Branch Chapel on Saturday, July 5th, Tom Joffre Watts and John Antony Woodhouse were baptised by Branch President Alfred F. Woodhouse. Brother Watts was confirmed by Missionary Elder Ralph Burton, and John Woodhouse was confirmed by Elder Alfred F. Woodhouse.

The Norwich Branch M.I.A. was organised on Monday, July 7th, with President Alfred F. Woodhouse as M.I.A. President, Sister Lily Drew as First Counsellor, Mr. Alfred F. Shailer as Second Counsellor, and Sister Doris E. Steward as Secretary-Treasurer. The Y.M.M.I.A. and the Y.W.M.I.A. will be run conjointly under the one presidency.

Nottingham

The Eastwood Branch M.I.A. was re-organised on Thursday, July 17th, and will be conducted, under one Presidency, by the following Officers: Elder Edward A. Wright as President, Elder Sidney Hill, Jnr. as First Counsellor, and Sister Evelyn Hill as Second Counsellor. Sister Eva Williams was sustained as Secretary. Fourteen persons were present, and had an enjoyable evening playing games, etc. The sporting side of M.I.A. is to be well represented to offset war time restrictions.

Scottish

The third cottage meeting of the rural districts in Scotland was held on Sunday, 13th July, in the home of Brother and Sister Buchanan of Stevenson, Ayrshire. President A. B. McGowan presided and conducted. Speakers were Elder Wm. W. France, Jnr., who spoke on "The General Principles of the Gospel," and President McGowan, whose subject was "Who is Exempt from Working for the Dead?" A fine spirit prevailed throughout the meeting.

Sheffield

Eighty-four people attended an M.I.A. Ball in the Sheffield Branch on Saturday, July 12th. Brother Herbert Bailey was the M.C., and music for dancing was provided by W. Chapell and his band. Sister Doreen Bellamy was elected M.I.A. Queen for one year, and was attended by Sisters Barbara and Audrey Bailey, who looked very charming in dresses of pink and green. The new Queen was crowned by the oldest member present, Sister Martha Smith. A splendid spirit was present, and the Ball was enjoyed by everyone who attended.

A ramble to Grindleford, one of the loveliest villages in Derbyshire, was sponsored by the Sheffield Branch on Saturday, July 5th. Quite a large party assembled, and the ramblers were led by Brother Stubbs, M.I.A. President. All participated in a very enjoyable afternoon.

Welsh

Missionary Elders Albert H. Willmott and Andre C. Anastasiou, Jnr., organised a Dinner and Social evening in the Merthyr Tydfil Branch Hall on Tuesday, 15th July. Sisters Griffith and Williams were in charge of refreshments, and games and competitions were conducted by President W. Pulman. The proceedings were enjoyed by many members and friends.

. . . . . SOWING THE SEED

GUNNER George Pitts, member of the Leeds District, now serving in His Majesty's Forces, gladly accepted an invitation to attend a Fellowship Class of the Methodist Church in Burton-on-Trent and speak on the History of the Latter-day Saint Church. An interested group of 23 listened attentively to his address and the Pastor asked many questions. Brother Pitts strongly stressed the importance of our claim to restored authority and all present seemed impressed with the weight of evidence in our favour. He was invited to attend again and was able to distribute several tracts and pamphlets.

WHAT HAST THOU DONE?

(Continued from page 484)

There is another group referred to in the Parable concerning which the Lord is significantly silent. That group is those who slept; thus permitting the enemy to defile the field with tares. If the tares were fit only to be burned, what think you is the fate of those who slept, thus permitting the placement of the tares? What could they reply to the question of the Lord, "What hast thou done?" The voice of the children of the Kingdom cries out because of their life being choked out by the growth of the tares.

Is it possible that among you who are my readers that there are those who have the responsibility of the welfare of others? Or should I ask, Could it possibly be that there is any one of us who is not responsible for the welfare of others? Are we responsible for teaching them? for looking after their temporal or spiritual welfare? Can we rest with complete assurance that there will be no accusing or incriminating voice crying out against us when our Lord asks, "What hast thou done?"

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. . . AND FINALLY A LITTLE HUMOUR

A gentleman living in the country was greatly annoyed because his stablemen neglected going to church, and spoke to his coachman about it. "They ought to go," he said. "Yes, sir, that's just what I say myself," the old fellow replied; "I says to 'em, 'I go to church, and what harm has it done me?'"

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